The
COMMONWEAL

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The President's Message

A PRESIDENTIAL MESSAGE to Congress has the twofold purpose of analyzing the state of the nation and of furnishing a stimulus and policy for action. The stimulus President Roosevelt provided in the peroration of his annual message was splendid and exciting in the strong tradition of his forceful leadership:

> This nation has placed its destiny in the hands and heads and hearts of its millions of free men and women; and its faith in freedom under the guidance of God. Freedom means the supremacy of human rights everywhere. Our support goes to those who struggle to gain these rights and keep them. Our strength is our unity of purpose. To that high concept there can be no end save victory.

This intention and purpose voiced in the message are our intention and purpose, and we believe that President Roosevelt has attained his unique position of American leadership because the great bulk of Americans share them deeply and feel that the President strives earnestly and sincerely to lead in their realization. But war is the last means a community should utilize in pursuing a legitimate and mortally important end, and it is politically and morally wrong to wage war without an understanding of its origin and character and results which is commensurate in clarity to the certain seriousness of the final act of killing. One who believes this cannot be satisfied with the analysis of America's position embodied in the address.

We will confine our objection here to two points. One appears to us an important contradiction:

> —*a.* "The need of the moment is that our actions and our policy should be devoted primarily—almost exclusively—to meeting this foreign peril."
> +*a.* "Certainly, this is no time to stop thinking about the social and economic problems which are the root cause of the social revolution which is today a supreme factor in the world."

The causes of the present war obviously and unarguably reach into the social revolution, and the foundations for a peace which is more than an armistice of sullen exhaustion must be based upon the solution of major problems of the social revolution. Social revolution itself is an inadequate term. The decay of a society through unsolved problems, such, say, as unemployment, instability, the separation of persons and of classes, erosion, is tragic; but the reaction of individuals and groups tormented in that decay can be wicked as well as futile. There is a spiritual problem in striving for generous reformation as well as an intellectual one in working for an efficient repair. Fighting a war does not bring this reformation and repair—at most it might check a specific, wicked reaction. The President says, "To change a whole nation from a basis of peace-time production of implements of peace to a basis of war-time production of implements of war is no small task." Examination shows the task called for is fundamentally more difficult: to change over from unused resources, unused plant, knowledge and talent, from unemployment. Years ago—too early!—when Hitler put the Germans to work at the nazi war machine, Americans rightly repudiated that way out of human and social paralysis. The problem of the social and moral revolution lies beyond armament and war just as it lay there before them. The patience of mankind and the life of civilization are strained and threatened by repeated, partial attacks on symptoms, on apparent sores, when we refrain from going through to the deeper infections. And if those infections, that "supreme factor" could be treated, where would be the wars?

A second point: "The world order which we seek is the cooperation of free countries, working together in a friendly, civilized society." American war aims or peace terms ought to incorporate some conception of the type of freedom this country struggles for and requires of other countries with which we will be friendly. In the first place who is the arbiter? Does "We or They" mean that either the nazis or the Americans are to make peace dependent upon the maintenance of régimes approved by them or us? Clearly, this is no one's considered wish in this country. The essence of a peace not bought by appeasement—either way—is international peace, a peace based on the unified efforts of the different parties to discover the objective justice of international relations. The American conscience is apparently supple enough

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to court the tyrant party of Russia and to uphold tyrant cliques of Latin America while inveighing against dictators; our heads might well be clear enough to recognize that we alone cannot expect to determine the form and policy foreign governments must assume to gain our tolerance. We are not fighting to exploit the Germans and the peoples they want to exploit, but to try to join with them in making a régime good for Germany and safe for the world. The opposite of a settlement dictated by the Germans is not one dictated by Americans; it is a peace arrived at by negotiations of representatives of men of good will from all sides. The freedom of countries and people depends upon their unity in seeking justice. Such unity requires institutions to embody it besides warring national governments. And war is not likely to carry people far on that search. Before this country gets much more involved in the war, it ought to study ways and means of conceivably, at some time, ending the war. If that were done with sufficient energy, we believe this country would find that the problem of ending the war would be compounded if America's tremendous bulk were added to the firing line, and that America could serve best by trying to disperse the fire in an effort for unity, not only within our country, but around the world.

On Using Freedom to Lose Freedom

ENTERING the current discussion of Mrs. Lindbergh's book, "The Wave of the Future," the commentator of "Topics of the Times" makes the best point that can be scored against the conception of historic necessity, whether properly attributed to Mrs. Lindbergh or not: that it opposes the conception of personal freedom, that under it "the dissenter becomes a fool and minoritarian a nuisance." But in accepting, as one must, the truth that men are free, and that freedom and blind necessity are opposite things, one must also in the interest of truth particularize more. We begin the battle with these definitions—we by no means end it so easily. Man *is* free, even beyond the sense of the theological affirmation that he can choose between a morally evil and a morally good action. But no man is omnipotent—he cannot for example annul the fields and herds of a pastoral age, or the machinery of today; and, what is of even greater practical importance, while his freedom does allow man to put the moral mark on any environment, to moderate and organize it for truly human purposes, his freedom also permits him to refuse to do so. The "inevitabilities," so called, of any future, may be only the result of this refusal. For the need of the environment must be met somehow; in our day, the need to work within and in some way to control, machine civilization. To the extent that democrats and Christians have refused to do this, others who despise democracy and Christianity come forward to do it: and with that disproportion and excess, the mark of every heresy, which will always seem to some the mark of authority. Who has not felt, for example, in the superior type of communist—one who lacks supernatural faith but not conscience—that what actuates him is not hope but despair: despair of an order to which he may be personally attached, that is driving him toward an order he may dislike or dread? Something is inevitable—that the future will be dealt with. What forces will deal with it depend upon free men's use of their freedom.

What Is Inevitability?

Dispersion and the German Plan

WHEN we are confronted with the mysterious uncertainties that surround German troop movements in the Balkans, all we can do is to remember, as Germany doubtless remembers, that Germany is at war, not with Russia, not with Greece, not with Turkey, not with Bulgaria—but with Great Britain. The subjection of continental Europe is a classic step in the war of a European power against England: it is incidental to such a war; it can never be permanent unless such a war is won. With this in mind, the entirely reasonable German plan was to obtain security and supplies through certain military operations on the continent, which would result in the enforced pacification of enemies or potential enemies, and then to concentrate on the British Isles. But since Germany was provided with an ally it also seemed reasonable to attempt at the same time whatever action was possible against the British Empire and especially against its more accessible parts, Egypt and the Mediterranean lines of communication. At a minimum this action would divert a certain amount of sea-power and men from British home defense: at a maximum Egypt, Suez and Gibraltar would fall. The possibility of any British contact with Europe from the South would be removed. But the ally, after having constituted a very serious threat as a non-belligerent, found that action brought unsuspected difficulties. In order to prevent an Italian collapse the Germans may now be forced to attack Great Britain where the live forces of that power are not. Italian weakness is now diverting German forces from their central objective while they are releasing British forces for their central defense. German planes migrate southward; British naval forces speed north to convoy work. The exchange is not favorable to Germany. German strength has lain in directing its forces against a series of immediate objectives. A generalization of the war and in particular any German extra-European action, might not lead to satisfactory results. We do not think that Germany seeks contact on an unfavorable terrain with British colonial forces. A drive through Asia

Germans in Roumania

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Minor to Suez does not seem likely. We think that the British would welcome the transfer of major activity from London to Asia, to Africa. We suppose that German concentration of forces in Roumania is intended to intimidate Greece and it would not be entirely surprising if Greece were tempted now to rest on her honors. It is probable that Germany, rather than new adventure, seeks a stabilization in the Balkans which would help Italy.

Unions Coming of Age

ONE of the saddest plaints of advocates of industrial democracy, of social justice as outlined by Leo XIII and Pius XI, has been the tendency of American workers in so many instances to think of collective bargaining and of union activity in general solely in terms of the most advantageous wages and hours. Too often the conduct of union affairs has been left to racketeers or careerists or to Stalinists and other pressure groups with ulterior objectives. These things are still characteristic of certain locals today. But there are many signs that the unions are developing a much more constructive view of their rôle in the American scheme. The auto workers' 500 planes a day is indicative of the new spirit. So, too, the demand for efficient management in the new contract for 85,000 dressmakers proposed by the International Ladies Garment Workers Union to five employer associations in New York City. In order to eliminate inefficiency the ILGWU went so far as to offer to supervise the establishment of a school of management for employers. Another recent news item tells of a labor union in Webster, Mass., that has completed the remodeling and purchase of a shoe factory that employs 900 men and is renting it to a shoe manufacturer. The members plan to use the income to expand the union's social benefits.

Taking the Initiative

Better and Better Life Insurance

MANY social workers are convinced by bitter first-hand experience that the American family does not know what to do about insurance. Too often "industrial policies" at a few cents per week apiece are sold for each and every member of the family "to take care of burial expenses." When illness or unemployment comes along and the premiums cannot be met, the policies lapse; the family sacrifices have come to naught. Even when this major tragedy does not occur, poor families suffer from undue anxiety because they have been oversold, or have taken out the wrong type, or too much of the premium goes to the insurance collector. Savings banks in various parts of the country are now providing more economical life insurance. In New York State they have sold 14,000 policies amounting to $12,000,000 in their first two years, half of the policies where income was less than $30 a week. Doing away with agents' commissions may also do away with the essential of competent advice. But for a person who knows the field and his insurance needs it is difficult to conceive of a more economical form of life insurance. Cooperative life insurance companies, such as the Farm Bureau Life Insurance Co., which operates in the East and which has written $12,000,000 worth of new insurance in the past year, also have many advantages to offer. The consumer pays lower premiums, although the agent makes up for this through his contacts in local cooperative societies and farm bureaus. A good insurance agent can save a family much expense and anxiety by selling a policy suited to his client's means and particular needs; he will persuade the family breadwinner to insure himself adequately instead of the wasteful practice of setting up tiny policies for each member of the family. And the client will know that his premiums are invested not only in securities which are sound, but, as far as possible, in socially constructive enterprises.

Savings Bank and Coops

Henri Bergson

By RAÏSSA MARITAIN

HENRI BERGSON has just died in Paris at the age of 81. All those who are in his debt for some benefit of the spirit—and the number of these is great both in France and elsewhere—will deeply feel this loss.

He had been ill for a long time, and the events of this terrible year must have accelerated his separation from this life. One of his last acts was to refuse the "favor" by which Vichy sought to exempt him from the degrading obligations to which, under nazi pressure, all French Jews are henceforth subject. He would not accept this exemption, which was more humiliating than to suffer under the sad general law, and he resigned his chair in the Collège de France as well as all his other positions of honor. The newspapers even report that he undertook to submit himself to the special formalities connected with the registration of Jews, and that for this purpose, only a few weeks before his death, "he left his bed of suffering [he who for several years could scarcely move] and dressed in a wrapper and slippers, leaning on the arm of his servant, stood in line in order to be inscribed as a Jew."

So he left us, abandoning all the marks and privileges of glory in favor of the greater glory of a life noble and generous to the end.

He died more than ever in solidarity with his people. Yet Henri Bergson had been baptized. He did not wish to make this fact public during his lifetime, through delicacy of feeling for the persecuted Jews whom he would thus have seemed

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to abandon to their distress. But now there is no longer any reason to keep silence over this great spiritual event. We do not know exactly when this baptism took place. It was certainly several years after the publication of the "Two Sources," hence after 1932. But his spiritual evolution had begun long since. From the time of "Les Données Immédiates de la Conscience" he had broken with the prevalent trend of thought, with that "mechanist intoxication," as he himself called it, which beclouded men's minds at the end of the nineteenth century and to the influence of which he himself had been subject.

"He soon perceived the senselessness of mechanism," wrote Jacques Maritain as early as 1913, "he saw . . . that the positivism which calls itself scientific is only an agglomeration of more or less unconscious prejudices and that so vast an illusion must involve the responsibility of the whole of modern philosophy. . . . Thus led to seek the reality ignored by mechanism . . . M. Bergson had to grapple with psychology; to recognize the basic insufficiency of the ideas which our scholars ordinarily conceive with regard to the relations between the physical and the moral; to conclude successively that free will is a reality, that there is a distinction between mind and matter, that there is a difference in 'nature' between man and the animals, that the soul has a certain substantiality, perhaps even that it is immortal; thus to come at last to the problems of general metaphysics and almost to those of theodicy; to incline toward the admission of a personal God and to allow little by little to come to light the religious questionings and the needs of the spiritual life of a soul instinctively attracted to contemplation."

Bergson was the only one, at least among secular thinkers, to attempt such an intellectual change of direction.

When at last Jacques and I went to the Collège de France where Bergson was teaching, we were at the gates of despair. We struck a balance of all that our teachers at the Sorbonne had given us as provision for our journey—had given us very young people who expected from them the principles of a true knowledge and of a just rule for action—and we found this balance to be merely dust and death. Positivism, scientism, mechanism, relativism—all these did violence in us to that "idea of the truth which is invincible to all skepticism," as Pascal puts it. And we could only oppose our own suffering to this demoralization of the mind. All of these teachers personally had many merits, but in its results their teaching was entirely negative and destructive. It terminated in a sterile relativism. A relation to nothingness, since no absolute was allowed. As for us, in spite of everything, we persisted in seeking truth. What truth? The hope for a fullness of adhesion to a fullness of being.

Yet, until the unforgettable day when we first met Bergson, this hope had everywhere been repulsed. Now we found the Philosopher in all the brilliance of his glory. A sure instinct guided his numerous listeners, and we were doubtless not the only ones to whom he gave back joy of the spirit by indubitably reestablishing the rights of metaphysics; by reaffirming that we can know the real and that by means of intuition we attain the absolute. At that time it made little difference whether this be done through intuition or through intelligence; it was first of all necessary to rediscover life.

The consummate art with which Bergson set forth his views, and seemed to carry us all along with him in the progress of his discoveries, in no way weakened the subtlety and the technical excellence of his teaching. And the great lecture hall in which he spoke was too small to contain all those who were eager to hear him. We would come there early, with Charles Péguy, Ernest Psichari, Jean Marx, in order to be certain to get a seat. Henri Focillon was also among those who attended.

Furthermore, we went once a week to a course in the interpretation of Greek thought which Bergson gave in a smaller room before a small number of pupils. The year in which I took this course it was devoted to Plotinus.

Together with Bergson and Plotinus there entered also into our lives another man who lived and another man who was dead: Léon Bloy and Pascal. It was a marvelous time of deliverance and of hope. But we did not yet know whither we were being led.

One day I hesitantly went to ask Bergson for advice with regard to my studies—doubtless even more with regard to my life. Of all that he said at that time I remember only these words: "Always follow your inspiration." I followed it indeed a little later by going with Jacques and with my sister to the God of the poor, the God of Léon Bloy.

We left for Germany where we spent two years. We were never to return to Bergson's courses. In 1907 he published the most controvertible of his books, "Creative Evolution." And Jacques, with the light of the Faith, better understood the rôle played by the intelligence. His own personal activity began. He was to take a position in several essentials opposed to that of Bergson. We had lost Bergson as our master.

In 1913 Jacques published his first book, which was a critical study of the Bergsonian philosophy. The last part of this book is entitled "The Two Bergsonisms"—that is to say, the Bergsonism "of fact," that which one can find in Bergson's expressed thought, and the Bergsonism "of intention, that which is the soul of his thought and which had perhaps not received an altogether adequate expression. And Jacques Maritain concluded thus: "If ever one were to try to isolate and to set free this Bergsonism of intention, it seems likely that,

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passing over to the act, it would yield and order its powers to the great wisdom of Saint Thomas Aquinas."

It was singularly audacious thus to set the greatest philosopher of our times in contradiction to himself. But were not the illustrious man and the bold youth both before all else friends of truth? We knew that Bergson thus understood it. As far as Saint Thomas is concerned, a few years ago Bergson wrote that although he was little familiar with Thomas Aquinas, yet each time that he had come across one of Aquinas's texts, he had found he agreed with him, and he readily acceeded to his philosophy being placed in the stream of continuity flowing from Saint Thomas.

"Creative Evolution" appeared in 1907. Thereafter it was known that Bergson was working at a book on morals. This latter he did not publish until 1932. At the time of his glory, he became silent. And this silence, heroic under the circumstances, he continued for twenty-five years. They were twenty-five years of investigation into the history of humanity, into its moralities, its religions, its mystics. At long last appeared "The Two Sources of Morality and Religion."

In a still unpublished lecture, Jacques has analyzed this book from the point of view of the conceptual system to which it relates and from the point of view of the spirit which animates it. Whatever one may say about the system, the spirit here is admirable. Having subjected to study Greek mysticism, Oriental mysticism, the Prophets of Israel, Christian mysticism, Bergson believes himself justified in saying that Christian mysticism is the only one which has truly come to fruition. It was the experience of the mystics which led him to affirm the existence of God. He believes in the evidence of those who have had experience of Divine things. He puts the Christian mystics at the summit of humanity. "In reality," he wrote, "for the great mystics it is a matter of radically transforming humanity and of beginning by setting the example." He defends the mystics against those who would dismiss them as being mentally sick. "When one considers in its result the interior evolution of the great mystics, one asks oneself how they could have been compared to sick people. Indeed we live in a state of unstable equilibrium, and the normal health of the spirit, as indeed that of the body, is a thing which is difficult to define. Yet there does exist an intellectual health, solidly based, quite exceptional, which it is easy to recognize. It makes itself manifest by a taste for action, by the faculty of adapting oneself and re-adapting oneself to circumstances, by firmness joined to suppleness, by the prophetic discernment of what is possible and what is impossible, by a spirit of simplicity which triumphs over complexities, finally by a superior common sense. Is not all this precisely what we find in the mystics we are discussing? And could they not serve as the very definition of the intellectually robust?"

Georges Cattauï, one of our Jewish friends recently converted to Catholicism, saw Bergson quite frequently after the publication of the "Two Sources," and did not hesitate to question him with great indiscretion concerning Christian doctrines and concerning the way in which his book was to be understood in their connection. Bergson replied that in this book he wished to speak only as a philosopher, but that it was not forbidden for us to read between the lines. Cattauï urged me to see Bergson again; he told me that the philosopher remembered his former pupil, remembered the young girl who followed his course on Plotinus.

I determined to make him a visit—it must have been in 1936 or 1937. With indescribable emotion I saw once more this master of my younger days. His sensitive face had scarcely changed. His eyes, which were blue like some piece of Italian pottery, remained ever clear. And there was about him an aura of wisdom and serenity which inspired veneration. Once again I felt like a little girl in his presence, as I had felt in the days at the Collège de France. But he, oblivious of the years that had passed, suddenly spoke to me without any preamble: "With you also did *it* begin with Plotinus?" *It* was our conversion to Catholicism, of which he was well aware. Could he have more clearly told me that *it* had happened to him also and that his religious enquiry, his mystical enquiry, had begun with Plotinus?

He spoke of Jacques, and of Jacques's work. He said to me: "You know, when your husband set up my philosophy 'of fact' against my philosophy 'of intention' as containing certain virtualities which were not developed, he was right." And he continued, while my heart was filled with gratitude and admiration: "Since then we have moved toward each other, and we have met in the middle of the way." And I thought to myself that they had met in Christ, Who is the Way, as He is also the Truth.

Jacques and I went to see him occasionally. Several times he said to us: "Everything good which has been done in the world since Christ and all the good which will be done—if any more is done—was done and will be done through Christianity." He told us one day that certain Jews converted to Catholicism asserted that they found therein the fulfilment of Judaism, "and that is true." "Others hesitate to enter the Church because of the persecution that the Jews suffer today." And we understood that he himself was still hesitating because of his love for his own people.

And when at last this summer we had assurance that he had been baptized, we were in no way surprised to be asked at the same time to keep it a secret while he yet lived.

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Whilst We Have Time

A few reflections on the peril in which we find ourselves.

By **George N. Shuster**

I HAVE THOUGHT it might do no harm to set down a few reflections on the peril in which we find ourselves.

It was the third day before Hitler came to Vienna. There sat a Jewish girl newly converted to the Church upon whom the fear of what might come rested heavily. Over and over again she said, "If God watches over us, He will not let these things happen!" I shall confess that I could find no words with which to comfort or enlighten her. But a dear friend spoke and declared: "Of God we know that His will must be done, and that we are to pray that it be accomplished." He has been in a concentration camp since a fateful Friday dawned over the city of St. Stephen. I know only that he has suffered greatly—that he has been scourged and buffeted. But it has been whispered about that he has grown to be a saint. And so the last words I heard him speak have for me the sacredness of the speech of Polycarp and Cyprian. Christ's legacy is locked in them.

That is why it seems to me incredible that anyone should be objective about Adolf Hitler, or say (for example) that he is merely the result of the Treaty of Versailles and what followed. That is like declaring that Nero was the product of a Roman economic depression, or that the Emperor Decius followed logically from the fact that Julius Caesar had been slain. Of course it is true that economic and political circumstance gave Hitler an audience, because otherwise people would have listened to someone else. They would have kept crowding into the Kurfuerstendamm cafes, or gathering to hear the dolts who promised them universal peace without an effort. I have come, alas, to have a sort of loathing of those who speak in this wise. For they have no longer any respect for martyrs. They have made a pact with Satan in order that their secret delight in hatred of the Jew or of the labor leader may flare up brightly. I am, despite rumor to the contrary, a peace-loving and reticent man. But against those who talk in the manner described, I shall speak out as long as there is a breath in me. When I saw in Rome the greatest man I shall know among the living, he said that I was to attack these people as he had attacked them. It was a command and I shall follow it.

But the question as to whether one is to take up arms against Adolf Hitler is another one entirely. Even the matter of giving assistance to his enemies is not something to be disposed of lightly. For here it is no longer an act of waiting until the Divine will be done—of taking upon oneself the burden of loneliness and suffering, of torment and (like Fritz Gerlich) death at last. Now the issue rests with the reason and our own resolve. And for the guidance of reason we have only what we have learned from the pages of history and the moralists. One must weigh good against evil, right against wrong. The dialectic this exacts may well be terrible. We cannot grant, for example, that the Kingdom of Christ can be advanced by force. Nevertheless what would have happened if the Turk had triumphed over Europe? What if the Vandals and the Goths had not been kept at bay? What if Napoleon had not sacrificed an army to the Russian snows?

Natural order Catholic also

However little one may hope for the triumph of Christianity through resort to arms, there is this to say: the Catholic order is not supernatural merely but natural, too. How much of our ethics, individual and social, rests upon the reason and the orders which it reveals! The whole of the *ius naturae* is a sacred heritage. Had Hitler undertaken no conquest at all, had he been content to wreak upon Germany the havoc he has wrought by destroying law and reason, we should necessarily be concerned and obliged to give aid and comfort to those who resisted him. For in this case it was no mere question of banishing political opponents or turning things upside down in the name of revolution. It was not even merely a matter of closing schools or expropriating church property. For however reprehensible these things may be, they involve only problems of legality. They have to do with the question of jurisdiction, whether by the Church, the State or the individual person. What happened in Hitler's Germany was that law and reason themselves were destroyed. Let me illustrate. It is, Heaven knows, deplorable that the French government should once have secularized the Catholic establishment. But one could still protest and worship. One could still teach children religion. In short, the case against the French government could be fought and was fought before the bar of French public opinion—so well in fact that it had practically been won in 1940. In Ger-

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many, however, you could worship only if you did not protest; and in not protesting you were tacitly endorsing what had been done. You were permitted to go to church (and, indeed, to live) if you did not say that murder and the concentration camp were wrong, that the hideous pogrom was evil, and the rearing of your children in a code of pagan morality was anathema to you. That is the difference and it is essential. What is at stake is that freedom without which the moral order becomes a mere abstraction.

Hitler did not, however, simply devastate his own land. He set out to conquer others, and to date he has succeeded. Each victory, however, merely reproduces the original nazi pattern. It sets in motion another pathetic march of refugees, another trek to the ghetto, another pageant of humanity clenching its fists in impotent rage. Therein the German revolution differs from the Russian. For various reasons, and perhaps through inner necessity, the Soviets have lacked military power. Their doctrine has been preached unto the corrosion of other peoples. Still it was after all only a doctrine. It could be opposed with argument and intellectual action. You could hope, as Pius XI hoped, that the logic of the Gospel would win over it in the end. Hitler is no such foe. Resistance is possible solely on the field of battle. Between France and vassalage there stands only the army General Weygand commands in Africa. What wards off slavery from Britain everybody knows. And therefore inevitably Americans have awakened to the fact that their liberty, too, has only one possible instrument of defense.

Britain's failings

Accordingly it is useless to point the finger of scorn at Britain for the things she has left undone. True enough, she bungled the peace and so did we. The tares of industrialism sprout in her garden, even as they do in ours. We are neither of us a self-righteous people, because we know enough about ourselves not to be. But at least it can be said of Britain that she did not want the abomination of desolation—could not stomach the thought that her liberties would be abrogated, that the tide of humanity in exile should mount higher, that the number of those able to say "No" would grow still perilously smaller. It is a barrier to unreason that the English have erected and I do not see how any Christian can do otherwise than rejoice that it should be so. We may marvel that it should be so. We may even wish that almost any other people had been cast in that heroic rôle. Yes, we may go so far as to detest the British for the honor that has come to them in this hour. But I cannot see how we can do otherwise than grant that the honor is theirs.

An awful grandeur is hidden, therefore, in the doom that hangs over London. I do not think we have any real way of sharing it. To plunge America into war for the sake of what is going on over there seems to me unreasonable, if only because war is something for which one waits. War is a horrible business and no one can ask of us that we undertake it before it is forced upon us. But to give whatever we can give is surely only an act of intelligent solidarity with what is left of good purpose in the world. I know, for example, that whenever I confront the pathetic little things known as "bundles for Britain" I have a curious feeling that somebody is putting a coin into a collection box. For the missions. For what is now going on is surely just a naked wrestling match to decide whether Christianity is to survive in Europe outside scattered catacombs. It doesn't make sense to think of it in other terms.

Hitler will fail

Yes, even if the British hold out and Hitler is defeated in the end, the harm which has already been done is beyond all computation. I confess I do not see how men are to escape from the clutches of the dark ages that have dawned. For upon those ages must lie the shadow which Satan has cast over mankind. It is dark now upon the tombs of all the saints in Christendom, and it will be darker still upon all the living. Somebody said to me despondently the other day that he did not see how matters could be much worse even if Hitler should win. He is, I am sure, quite wrong. One simply cannot imagine the shout of joy that would surge from the throats of millions, countless millions, in every land of Europe if he were one day to fail. They would know that Christ had won. They would know because Hitler has never had any other purpose than rooting out Christianity. They would know because they have experienced in their own souls the poison he gave them to drink. That is why I know he will not be victorious in the end. That is why I want to stand now on the side of the Spirit which will vanquish him.

Patience

Not hers the flower's ignorant withering
For the fruit's sake, nor the blank delight
Of embryonic tumbling, the blind fling
Before the straining toward a larger night:
Such waiting has the ease that Nature gives
Her tender slaves. It is on evils seen,
Measured, despised, renewed, that patience lives,
And terror is the spice she finds most keen.

What fate refuses is her daily bread;
Grief, self-aware, serves her with subtle meats;
Upon the shreds of pleasure she is fed,
And grows upon the bitter heart she eats.
Being not Nature's but the spirit's creature,
She comes, in old age, to full strength and stature.

BABETTE DEUTSCH.

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Education Without Culture

The prevailing education's career of ruin is traced with a threatening clarity.

By **Walter Lippmann***

IT WAS ONCE the custom in the great universities to propound a series of theses which, as Cotton Mather put it, the student had to "defend manfully." With your permission I should like to revive this custom by propounding a thesis about the state of education in this troubled age.

The thesis which I venture to submit to you is as follows:

That during the past forty or fifty years those who are responsible for education have progressively removed from the curriculum of studies the western culture which produced the modern democratic state;

That the schools and colleges have, therefore, been sending out into the world men who no longer understand the creative principle of the society in which they must live;

That, deprived of their cultural tradition, the newly educated western men no longer possess in the form and substance of their own minds and spirits, the ideas, the premises, the rationale, the logic, the method, the values, or the deposited wisdom which are the genius of the development of western civilization;

That the prevailing education is destined, if it continues, to destroy western civilization, and is in fact destroying it;

That our civilization cannot effectively be maintained where it still flourishes, or be restored where it has been crushed, without the revival of the central, continuous, and perennial culture of the western world;

And that, therefore, what is now required in the modern educational system is not the expansion of its facilities or the specific reform of its curriculum and administration, but a thorough reconsideration of its underlying assumptions and of its purposes.

A sweeping indictment

I realize quite well that this thesis constitutes a sweeping indictment of modern education. But I believe that the indictment is justified, and that there is a *prima facie* case for entertaining this indictment.

Universal and compulsory modern education was established by the emancipated democracies during the nineteenth century. "No other sure foundation can be devised," said Thomas Jefferson, "for the preservation of freedom and happiness." Yet as a matter of fact, during the twentieth century the generations trained in these schools have either abandoned their liberties or they have not known, until the last desperate moment, how to defend them. The schools were to make men free. They have been in operation for some sixty or seventy years, and what was expected of them, they have not done. The plain fact is that the graduates of the modern schools are the actors in the catastrophe which has befallen our civilization. Those who are responsible for modern education—for its controlling philosophy—are answerable for the results.

They have determined the formation of the mind and education of modern men. As the tragic events unfold, they cannot evade their responsibility by talking about the crimes and follies of politicians, business men, labor leaders, lawyers, editors and generals. They have conducted the schools and colleges and they have educated the politicians, business men, labor leaders, lawyers, editors and generals. What is more they have educated the educators.

They have had money, lots of it, fine buildings, big appropriations, great endowments, and the implicit faith of the people that the school was the foundation of democracy. If the results are bad, and undubitably they are, on what ground can any of us who are in any way responsible for education disclaim our responsibility, or decline to undertake a profound searching of our own consciences and a deep re-examination of our philosophy.

For rational and free men

The institutions of the western world were formed by men who learned to regard themselves as inviolable persons because they were rational and free. They meant by rational that they were capable of comprehending the moral order of the universe and their place in this moral order. They meant when they regarded themselves as free, that within that order they had a personal moral responsibility to perform their duties and to exercise their corresponding rights. From this conception of the unity of mankind in a rational order

* An address delivered Dec. 29, 1940, before the American Association for the Advancement of Science.

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the western world has derived its conception of law, which is that all men and all communities of men and all authority among men are subject to law, and that the character of all particular laws is to be judged by whether they conform to or violate, approach to or depart from the rational order of the universe and of man's nature. From this conception of law was derived the idea of constitutional government and of the consent of the governed and of civil liberty. Upon this conception of law our own institutions were founded.

This, in barest outline, is the specific outlook of western men. This, we may say, is the structure of the western spirit. This is the formation which distinguishes it. The studies and the disciplines which support and form this spiritual outlook and habit are the creative cultural tradition of Europe and the Americas. In this tradition our world was made. By this tradition it must live. Without this tradition our world, like a tree cut off from its roots in the soil, must die and be replaced by alien and barbarous things.

Western culture

It is necessary today in a discussion of this sort to define and identify what we mean when we speak of western culture. This is in itself ominous evidence of what the official historian of Harvard University has called "the greatest educational crime of the century against American youth—depriving him of his classical heritage." For there will be many, the victims of this educational crime, who will deny that there is such a thing as western culture.

Yet the historic fact is that the institutions we cherish—and now know we must defend against the most determined and efficient attack ever organized against them—are the products of a culture which, as Gilson put it, "is essentially the culture of Greece, inherited from the Greeks by the Romans, transfused by the Fathers of the Church with the religious teachings of Christianity, and progressively enlarged by countless numbers of artists, writers, scientists and philosophers from the beginning of the Middle Ages up to the first third of the nineteenth century."

The men who wrote the American Constitution and the Bill of Rights were educated in schools and colleges in which the classic works of this culture were the substance of the curriculum. In these schools the transmission of this culture was held to be the end and aim of education.

Modern education, however, is based on a denial that it is necessary, or useful, or desirable for the schools and colleges to continue to transmit from generation to generation the religious and classical culture of the western world. It is, therefore, much easier to say what modern education rejects than to find out what modern education teaches. Modern education rejects and excludes from the curriculum of necessary studies the whole religious tradition of the west. It abandons and neglects as no longer necessary the study of the whole classical heritage of the great works of great men.

Thus there is an enormous vacuum where until a few decades ago there was the substance of education. And with what is that vacuum filled: it is filled with the elective, the eclectic, the specialized, the accidental and incidental improvisations and spontaneous curiosities of teachers and students. There is no common faith, no common body of principle, no common body of knowledge, no common moral and intellectual discipline. Yet the graduates of these modern schools are expected to form a civilized community. They are expected to govern themselves. They are expected to have a social conscience. They are expected to arrive by discussion at common purposes. When one realizes that they have no common culture is it astounding that they have no common purpose? That they worship false gods? That only in war do they unite? That in the fierce struggle for existence they are tearing western society to pieces? They are the graduates of an educational system in which, though attendance is compulsory, the choice of the subject matter of education is left to the imagination of college presidents, trustees and professors, or even to the whims of the pupils themselves. We have established a system of education in which we insist that while everyone must be educated, yet there is nothing in particular that an educated man must know.

A new era

For it is said that since the invention of the steam engine we live in a new era, an era so radically different from all preceding ages that the cultural tradition is no longer relevant, is in fact misleading. I submit to you that this is a rationalization, that this is a pretended reason for the educational void which we now call education. The real reason, I venture to suggest, is that we reject the religious and classical heritage, first, because to master it requires more effort than we are willing to compel ourselves to make, and, second, because it creates issues that are too deep and too contentious to be faced with equanimity. We have abolished the old curriculum because we are afraid of it, afraid to face any longer in a modern democratic society the severe discipline and the deep, disconcerting issues of the nature of the universe, and of man's place in it and of his destiny.

I recognize the practical difficulties and the political danger of raising these questions, and I shall not offer you a quick and easy remedy. For the present discussion all I am concerned with is that we should begin to recognize the situation as it is really is and that we should begin to search our hearts and consciences.

We must confess, I submit, that modern educa-

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tion has renounced the idea that the pupil must learn to understand himself, his fellow men and the world in which he is to live as bound together in an order which transcends his immediate needs and his present desires. As a result the modern school has become bound to conceive the world as a place where the child, when he grows up, must compete with other individuals in a struggle for existence. And so the education of his reason and of his will must be designed primarily to facilitate his career.

By separating education from the classical religious tradition the school cannot train the pupil to look upon himself as an inviolable person because he is made in the image of God. These very words, though they are the noblest words in our language, now sound archaic. The school cannot look upon society as a brotherhood arising out of a conviction that men are made in a common image. The teacher has no subject matter that even pretends to deal with the elementary and universal issues of human destiny. The graduate of the modern schools knows only by accident and by hearsay whatever wisdom mankind has come to in regard to the nature of men and their destiny.

For the vital core of the civilized tradition of the west is by definition excluded from the curriculum of the modern, secular, democratic school. The school must sink, therefore, into being a mere training ground for personal careers. Its object must then be to equip individual careerists and not to form fully civilized men. The utility of the schools must then be measured by their success in equipping specialists for successful rivalry in the pursuit of their separate vocations. Their cultural ideal must then be to equip the individual to deal practically with immediate and discreet difficulties, to find by trial and error immediately workable and temporarily satisfactory expedients.

For if more than this were attempted, the democratic secular school would have to regard the pupil as having in him not merely an ambition but a transcendent relationship that must regulate his ambition. The schools would have to regard science as the progressive discovery of this order in the universe. They would have to cultivate the western tradition and transmit it to the young, proving to them that this tradition is no mere record of the obsolete fallacies of the dead, but that it is a deposit of living wisdom.

But the emancipated democracies have renounced the idea that the purpose of education is to transmit the western culture. Thus there is a cultural vacuum, and this cultural vacuum was bound to produce, in fact it has produced, progressive disorder. For the more men have become separated from the spiritual heritage which binds them together, the more has education become egoist, careerist, specialist and asocial.

In abandoning the classical religious culture of the west, the schools have ceased to affirm the central principle of the western philosophy of life —that man's reason is the ruler of his appetites. They have reduced reason to the rôle of servant to man's appetites. The working philosophy of the emancipated democracies is, as a celebrated modern psychologist has put it, that "the instinctive impulses determine the *end* of all activities . . . and the most highly developed mind *is but* the instrument by which those impulses seek their satisfaction."

The logic of this conception of the human reason must lead progressively to a system of education which sharpens the acquisitive and domineering and possessive instincts. And in so far as the instincts, rather than reason, determine the ends of our activity, the end of all activity must become the accumulation of power over men in the pursuit of the possession of things. So when parents and taxpayers in a democracy ask whether education is useful for life, they tend by and large to mean by useful that which equips the pupil for a career which will bring him money and place and power.

The modern career

The reduction of reason to an instrument of each man's personal career must mean also that education is emptied of its content. For what the careerist has to be taught are the data that he may need in order to succeed. Thus all subjects of study are in principle of equal value. There are no subjects which all men belonging to the same civilization need to study. In the realms of knowledge the student elects those subjects which will presumably equip him for success in his career; for the student there is then no such thing as a general order of knowledge which he is to possess in order that it may regulate his specialty.

And just as the personal ambition of the student, rather than social tradition, determines what the student shall learn, so the inquiry and the research of the scholar becomes more and more disconnected from any general and regulating body of knowledge.

It is this specialized and fundamentally disordered development of knowledge which has turned so much of man's science into the means of his own destruction. For as reason is regarded as no more than the instrument of men's desires, applied science inflates enormously the power of men's desires. Since reason is not the ruler of these desires, the power which science places in men's hands is ungoverned.

Quickly it becomes ungovernable. Science is the product of intelligence. But if the function of the intelligence is to be the instrument of the acquisitive, the possessive, and the domineering impulses, then these impulses, so strong by nature, must become infinitely stronger when they are equipped with all the resources of man's intelligence.

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That is why men today are appalled by the discovery that when modern man fights he is the most destructive animal ever known on this planet; that when he is acquisitive he is the most cunning and efficient; that when he dominates the weak he has engines of oppression and of calculated cruelty and deception that no antique devil could have imagined.

And, at last, education founded on the secular image of man must destroy knowledge itself. For if its purpose is to train the intelligence of specialists in order that by trial and error they may find a satisfying solution of particular difficulties, then each situation and each problem has to be examined as a novelty. This is supposed to be "scientific." But, in fact, it is a denial of that very principle which has made possible the growth of science.

For what enables men to know more than their ancestors is that they start with a knowledge of what their ancestors have already learned. They are able to do advanced experiments which increase knowledge because they do not have to repeat the elementary experiments. It is tradition which brings them to the point where advanced experimentation is possible. This is the meaning of tradition. This is why a society can be progressive only if it conserves its tradition.

The notion that every problem can be studied as such, with an open and empty mind, without preconception, without knowing what has already been learned about it, must condemn men to a chronic childishness. For no man, and no generation of men, is capable of inventing for itself the arts and sciences of a high civilization. No one, and no one generation, is capable of rediscovering all the truths men need, of developing sufficient knowledge by applying a mere intelligence, no matter how acute, to mere observation, no matter how accurate. The men of any generation, as Bernard of Chartres put it, are like dwarfs seated on the shoulders of giants. If we are to "see more things than the ancients and things more distant" it is "due neither to the sharpness of our sight nor the greatness of our stature" but "simply because they have lent us their own."

The isolated individual

For individuals do not have the time, the opportunity, or the energy to make all the experiments and to discern all the significance that have gone into the making of the whole heritage of civilization. In developing knowledge men must collaborate with their ancestors. Otherwise they must begin, not where their ancestors arrived, but where their ancestors began. If they exclude the tradition of the past from the curricula of the schools, they make it necessary for each generation to repeat the errors, rather than to benefit by the successes, of its predecessors.

Having cut him off from the tradition of the past, modern secular education has isolated the individual. It has made him a careerist—without social connection—who must make his way—without benefit of man's wisdom—through a struggle in which there is no principle of order. This is the uprooted and incoherent modern "free man" that Mr. Bertrand Russell has so poignantly described, the man who sees "surrounding the narrow raft illumined by the flickering light of human comradeship, the dark ocean on whose rolling waves we toss for a brief hour; from the great night without, a chill blast breaks in upon our refuge; all the loneliness of humanity amid hostile forces is concentrated upon the individual soul, which must struggle alone, with what of courage it can command, against the whole weight of the universe that cares nothing for its hopes and fears."

This is what the free man, in reality merely the freed and uprooted and dispossessed man, has become. But he is not the stoic that Mr. Russell would have him be. To "struggle alone" is more than the freedman can bear to do. And so he gives up his freedom and surrenders his priceless heritage, unable as he is constituted to overcome his insoluble personal difficulties and to endure his awful isolation.

Views & Reviews

BY MICHAEL WILLIAMS

MR. PATRICK SCANLAN'S attempt in the *Brooklyn Tablet* to put Mr. George Shuster in his proper place was not read by me until after my attention had been called to the high merits of Mr. Scanlan as scholar and editor, and to the supreme place occupied by his paper in American Catholic journalism. This was done in really fervent language by a young priest of the Brooklyn diocese justly admired for his work in another department of Catholic culture, that of ritual music, and for the encouragement his personal devotion as a priest has given to that movement toward mystical prayer among American Catholic laymen which is so excellent a force in the present troubled times. For, today, Catholicism, as in former ages of great crisis, is being used as a mighty instrument for the betterment of human conditions by those who strive above all other things to follow the teachings of the Holy See. This influence contrasts with that of other Catholic leaders, of whom Baron Franz von Papen might serve as a horrible example, who have used their great influence as directors of or writers for the Catholic press to pervert the plain instructions of the highest authority in the Catholic Church to most demoralizing effect in the evil hands of the modern tyrants and foes of religion and liberty and human dignity. Such false leaders have helped the modern tyrants who have crushed or sorely hampered Catholicism in Germany and Italy, and in all

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the countries conquered or overthrown through treachery and subversion by the highly organized military and propaganda forces of the totalitarian revolution, which is challenging and seeking the destruction of Catholicism, and all forms of religion other than worship of the state.

I met the Brooklyn priest at a dinner of a society devoted to the cultivation, both in a corporate form and in the personal lives of its members, of ritual or liturgical music. Music suffers as does journalism at the hands of certain Catholics. In order really to conform with the plain but notoriously neglected instructions of the Holy See since the time of Pope Pius X, our Church music, should of course be based solely upon the idea of serving faithfully as a mode of expressing the spiritual meaning of the rites and ceremonies of the Church. But in many American dioceses and parishes it is as badly neglected as are the teachings of the modern popes on the even more important subject of social justice.

The young priest, at this dinner, himself introduced the subject of journalism. He praised Mr. Scanlan and the *Brooklyn Tablet* highly, and told me that Mr. Scanlan's latest achievement in effective editorial writing was his faithful treatment of the pretensions of Mr. George Shuster to speak or write in the name of American Catholic culture. I told the young priest in question that having been living in retirement, because of illness and other circumstances of a private nature for several years, I had fallen out of touch with the *Brooklyn Tablet*. In more active years as an editor and writer, I had been familiar with it—familiar to the point of anger. It then had impressed me as a paper which was strikingly unfair in its treatment of the people and the movements it presumed to criticise; usually to condemn, to berate, or to smear with unjust accusations. I admitted that of course it might have become—certainly, there was every good reason why it ought at least to try to become—the fair, open-minded, vigorously Catholic, well-written, cultured exponent of Catholicism, the prime mover of high culture, which it would be, and which according to this young priest, it seemed now to be.

"How do you think the *Brooklyn Tablet* compares with other Catholic papers, Father," I enquired; "with THE COMMONWEAL, for example, or, to take an example from a foreign field, its name-sake, the London *Tablet*? Or how does Mr. Patrick Scanlan compare, as an editor of and writer for an organ of Catholicism, with such writers and editors as, let us say, Mr. George Shuster himself, whose many books you have, of course, read in the past; or such men who are working for the extension of Catholic culture as Christopher Dawson, Christopher Hollis, George Bernanos, the Count de la Torre or so and so, and so and so" naming half a dozen other contemporary Catholic laymen who are writers. The Brooklyn priest cheerfully proclaimed that he read nothing—but nothing at all!—except that guide and mentor of intellectual and civic and national and international affairs, and of his interest in economic problems (the very crux of the world's social crisis) the *Brooklyn Tablet*. And no books. He "had no time to read." He gave me a list of his duties. But the *Tablet* was so lively and Mr. Scanlan was so obviously a practical Catholic always defending his Church against sinister forces, which also so obviously were corrupting the Catholic intellectuals who didn't (most of them simply cannot force themselves to) read Mr. Scanlan's amazing columns, or the *Brooklyn Tablet's* other features; the letter column, for example, so reeking with violent expressions of the school which considers Father Coughlin, and Father Coughlin's mentor, Father Fahy, the Irish priest who offers himself as an expert expounder of the Judaeo-Masonic world-conspiracy, as shining lights of Catholicism, that the busy young priest of Brooklyn thought that it was quite unnecessary to read any books, or any other papers.

I dropped the subject and my thoughts wandered to memories of what a great American Bishop, now dead, after vain efforts to elevate the habit of reading, studying and meditating upon worth-while books and periodicals among the rank and file of our American clergy, said, so sadly, but with some acid mixed in his otherwise kindly words, about the bright young priests and young men and women of the laity who go through college or the seminaries in order to enter the priesthood, or the secular professions and public life, and once they have left the text-books behind them, drop all reading except the sports or society or crime news in the daily papers, or such narrow-minded and unjust examples of what is called "aggressive Catholicism" as the *Brooklyn Tablet*. And I thought: well, if so sincere, and so edifying a young priest—edifying in all respects save his self-injurious abstention from the training of his excellent mind through dropping all reading from his daily agenda—what can be expected of the mass of uninstructed Catholic laity to which such papers as the *Tablet* serve as the only means of enlightenment on what their Church really teaches about social justice and the iniquity of racial hatreds and of nationalistic idolatries and the strict duty of the military service required of patriotic citizens under any form of just government; what the Church teaches, and always has taught, against the heresies and the perhaps even more debasing superstitions of the sentimental, spineless and mindless pacifists who have lately succeeded in seducing some of our clerical and lay Catholic radio speakers and popular writers?

I find I have no space left to discuss Mr. Scanlan's discussion of Mr. George Shuster. But if you are curious, turn to the *Tablet* of January 4. Then turn again in memory to old issues of THE COMMONWEAL, and many other worth-while periodicals, and refresh your recollections of Mr. Shuster's services to Catholic culture; or turn to your book shelves and look at his many volumes. Turn, I say, to the book shelves, which, alas, are not to be found in most of the homes of the present unfortunate and neglected masses of much-to-be-pitied American Catholics whose sole literary and journalistic food are the horrible tabloids and screaming popular sheets of the secular press, and the wretched columns of the average diocesan paper of today, especially the *Brooklyn Tablet*. And then, do something about it. Write to your bishops, to begin with, I would suggest. Ask if the American public cannot be given something better than what is offered now, and boasted about by minds darkened in the same way as that of the otherwise most excellent young priest mentioned above.

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Communications

CAN WE JUSTIFY NEUTRALITY?

Ottawa, Canada.

TO the Editors: I have been following with much interest the discussion of Mr. Agar's letter, "Can we justify neutrality," and I should like to offer my own reasons why it seems to me that all free Catholics as well as Protestants should support the giving of the utmost assistance to Britain in this war. Proofs galore exist of the brutal and criminal actions of Hitler towards all religions and towards neighboring countries of whatever religion. He has shown no honor, decency or morality in any of his international relations. He has not hesitated at assassination (or Catholic Chancellor Dollfuss, for example), and he retains power by terrorism, illegal arrest, concentration camps and murder when he thinks it necessary. The world has never known his type of gangster-leader of a great nation until now.

Can anyone doubt that if he defeats Britain he will attempt world conquest? As for the statement of Lindbergh and others that Hitler could not invade this continent, one need only recall that the German, Italian, French and British navies, combined with the Japanese, possess a power more than three times that of the American. Britain is America's front line today, and if the British are beaten we on this North American continent will stand alone in defense of the richest domain the world possesses. Is anyone so stupid as to doubt that the outlaws who dictate the policies of congested Germany, Italy and Japan, once they have conquered the only European nation with the power and courage to challenge them, will reach out for South America, then North America? And who will stop them after England is defeated? I say, with at least as much authority as Lindbergh, that at present the United States and Canada could not do it. And once they control South America, just where do we get off? At the very best we will have to continue indefinitely to spend uncounted billions annually in preparation against the kind of war that Britain is now enduring.

Laying aside the religious or moral aspect of the case, I submit that this continent should give to Britain every assistance within our power, not for love of Britain, but in self-defense, and for the maintenance of all those liberties that free men love—to worship as we choose, to speak and write and assemble and think and listen to the radio without being spied upon, arrested, jailed, tortured by the Gestapo, at the behest of its mad master Hitler. This is not a question of religion or morals; it is a question of survival, a question of life and death, a question of liberty versus slavery.

Certainly the Pope has prayed for peace. His position is international. He speaks for the Prince of Peace. But we Catholics who are so happy as to live in lands that are still free can pray for peace *with victory* over the tyrants who are using every foul and vile means to destroy democracy and wreck Christianity. The world can have peace today *on Hitler's terms*—terms that would mean our enslavement finally, as it has meant already the subjugation of the free peoples of Poland, Czechoslovakia, Norway, Denmark, Holland, Belgium, all of whom desired peaceful neutrality, as the people of Eire do now, God help them, imagining for some strange reason that they will be treated charitably and decently by a dictator who has given every indication that he knows nothing of the virtues of charity or generosity.

As an Irish Catholic who knows full well the history of Ireland, my opinion is that it is time we forgot the unchangeable past and thought of the present and future, for this war is our war as much as it is Britain's. While she is fighting for her own survival, she is at the same time battling nobly for human freedom, ours and Eire's as well as her own. She is fighting for our way of life with its free parliamentary institutions. All one need ask himself is whether our liberties, personal, political, religious, would be safer after a British victory or after a German. If one does not know the answer, let him ask the people of the countries that Hitler and Mussolini have overrun, or let him ask some of those Germans who have been put into concentration camps because they dared to strive for freedom of thought and action.

It was because both Roosevelt and Willkie knew the answer to this question that in the recent election both fearlessly advocated the utmost assistance to Britain in the war, and between them they received 99 percent of the votes of the American people. Surely those who oppose help to the British *now* are acting in an un-American manner, if one who is not an American dare make such an observation. My justification is that I am on the side of the 99 percent.

May I conclude by saying that I am not advocating entrance into the war by the United States. That is for the final determination of the American people themselves. But I am arguing against those of my own religion and national extraction who persist in arguing that we are not interested in the outcome of the war. It seems to me that the very lives of our children will be changed for the worse if England loses to an enemy led by a man more evil than any leader the world has ever known in the past, and thus it seems that for once our interest and our duty completely coincide. My conviction that that is so has forced me to write as I have. R. J. MANION.

FEEDING EUROPE

Middletown, Conn.

TO the Editors: I should like to ask the Reverend J. B. Culemans the following questions: (1) Whether it is not the duty of every Catholic at all times (a) to do his best to see that his conscience is informed and (b) then to act according to it. (2) Whether, in a matter concerning which differences of opinion exist even among the Catholic clergy, anyone save a confessor or director can say whether this duty has or has not been performed by any Catholic. (3) Whether in such a case it is charitable or even proper for anyone save such a confessor or director to accuse any person of the "deviltry" of making the end justify the means, let alone of the serious sin of harboring hate. That a whole group should be so accused, and accused even of hating the innocent, seems to me at least extraordinary.

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In addition, I should like to ask the Editors of THE COMMONWEAL whether they think that the publication of the letter of the Reverend J. B. Culemans is calculated to do more good than harm.

HERBERT C. F. BELL.

The Stage & Screen

Flight to the West

THE SENTIMENTS expressed in Elmer Rice's latest play are praiseworthy, the acting excellent, the staging effective. Moreover the theme is up to the minute—that of a heterogeneous collection of people on a transatlantic clipper on its flight from Lisbon to New York. There is a young Jew married to a Christian girl, a Jewish woman refugee, a Belgian refugee with her child and husband, a philosophic liberal, a woman reporter, a Texas oil man who doesn't think Hitler is so bad, a Russian in nazi employ and a nazi consul. Though there is a thread of melodrama, it really seems out of place, brought in because Mr. Rice felt he had to have a play. Unfortunately it doesn't make it a play. It remains a discussion between these different types, in which each in turn sets forth his or her ideas and philosophy. Now this might make an interesting evening, provided that the dialogue were trenchant and arresting. Mr. Rice, however, has no subtlety of phrasing or of idea, and his characters, outside of the oil man, talk like editorials from the daily press. We have heard everything they say, and in the way they say it, a hundred times. In short it is said baldly, without imagination. That all that is said is true doesn't atone for this. There are those who say that any serious play today must deal with the subject Mr. Rice approaches. I violently disagree; but certainly if this subject is attempted, the dramatist must write freshly and vividly. Of the players only Miss Betty Field is inadequate. Special words of praise should go to Lydia St. Clair for the Belgian woman, Eleanora Mendelssohn for the Jewish refugee, Paul Hernried for the nazi consul and James Seeley for the oil man. *(At the Guild Theatre.)*

The Lady Who Came to Stay

THOSE who like horror plays with ghosts who take part in the action will like this one by Kenneth White. It doesn't get anyhere in particular, and the last scene should have been omitted, but it does raise the gooseflesh. It deals with three sisters, one evil, one partly evil, the third pathetically repressed. The main theme is the attempt of the first to destroy her nephew and niece. Had this theme been more faithfully adhered to, the play would have been even more interesting, but as it is its success rests on the characterizations of the four women, magnificently played by Evelyn Varden, Mady Christians, Mildred Natwick and Beth Merrill. Words of praise as well should go to Mrs. James Thornton for Sadie, Augusta Dabney as Ann and Dickie Van Patten as Roger, and to the direction of Guthrie McClintic. Those then who love fine acting will do well to see "The Lady Who Came to Stay." Some may be annoyed by the ghosts; I wasn't. What I was annoyed with was the neglect of the playwright to center his efforts on the real idea of the play: the battle for the souls of the children. It is this battle, rather than the characterization of the three weird sisters, which should be the integrating bond of the drama. *(At Maxine Elliott's Theatre.)* GRENVILLE VERNON.

Ten—and One to Carry

WHILE the bell is still tolling for 1940, it might be well to give a hasty look back—principally because you know where you stand with your reviewer when you know what he considers "bests." Here are my ten best of 1940. Ten, only because that is the arbitrary number chosen by most reviewers. In a good cinema year, like the one we've just seen, the number could easily be stretched to fifteen (by adding "The Westerner," "Dr. Ehrlich's Magic Bullet," "Christmas in July," "Thief of Bagdad," "Foreign Correspondent"). Without more ado about explanations and apologies, these are my ten—not arranged in order: "Our Town," "Grapes of Wrath," "Pinocchio," "Abe Lincoln in Illinois," "The Long Voyage Home," "The Great McGinty," "Of Mice and Men," "Rebecca," "Pride and Prejudice," "Fantasia."

So with high hopes, cinema's 1941 starts its new year; and its first picture lives up to expectations and promises. I was one of those theatre-goers who liked *"The Philadelphia Story."* Not that it's great or important drama; but the play was extremely well acted, as is the film, and it has some people who are engaging to watch and some clever lines that are fun to hear. The film version, perhaps a bit slow and static at times, is no disappointment for George Cukor has done a handsome directorial job and almost succeeds in overcoming the talky stage-into-cinema impression. Donald Ogden Stewart wrote an interesting, adult screenplay by using as much of the Philip Barry original as possible and adding some lively touches of his own. Once again Katharine Hepburn is Tracy Lord, the aloof, chaste and virginal bronze goddess who divorced her hard-drinking husband (Cary Grant) and failed her erring father (John Halliday) by withdrawing from him her hard, unforgiving heart. On the eve of her marriage to a class-conscious stuffed shirt (John Howard) who has risen from the ranks by his own sweat, there descends upon the socialite Lords' Philadelphia estate a writer (James Stewart) and a photographer (Ruth Hussey). Meaning no good for the Lords, these two come from *Spy,* the peeping picture magazine that is sister to *Dime* which tells all "in that snide, corkscrew English." How Tracy learns, by slipping off the perennially spinsterish standards of her pedestal, to become a human being with some understanding of others' faults, is told by Barry with wit and understanding and expertly acted by Hepburn with charm and feeling for the difficult rôle. The most poignant scenes are between the priggish daughter and her philandering father, and between this girl doing her act as "Justice with a shiny sword" and the writer, who happens to be a proletariat novelist "with a mass of prejudices." As an overly-sophisticated, but quite

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believable young sister, Virginia Weidler leads the good supporting cast. Although the film, like the play, errs occasionally in matters of taste, and the author makes his characters do and say some incredible things, Philip Barry in his satire shows that he knows these people who have "not too much money, just more than enough."

PHILIP T. HARTUNG.

Books of the Week

Money Doctors

Monetary Proposals for Social Reform. Margaret G. Myers. Columbia. $2.25.

THERE is a type of approach to economic problems which hinges on the first, most immediate characteristic of modern economic life: the use of money. Because practically everything can be expressed in terms of a money equivalent, it is assumed that practically everything can be controlled by regulating money. No matter what the evil under discussion may be, certain thinkers immediately hark back to monetary reform. All other economic and social ills will adjust themselves, they argue, if only our money system can be put right.

"Monetary Proposals for Social Reform," by Margaret Myers, is a sober analysis of the proposals of three such monetary theorists: Silvio Gesell (stamped money); Frederick Soddy (100% reserve plan); and Clifford Hugh Douglas (social credit). Each of these men has fathered a revolutionary money scheme, designed to reform our social order; and each of them has considerable following either here or abroad.

Silvio Gesell, the first of these men historically, is perhaps the least well known in this country, although his theories have received much attention in England, and have even been adopted, in part, by the British economist, Maynard Keynes. Gesell was a German merchant, born in 1862. His theories, which he developed in the Argentine during the tight money depression of the 1880's and 1890's in that country, hinge on the hoarding of money as the chief cause of business depressions. According to Gesell, people inevitably hoard money because of its permanent value. Goods, he thought, deteriorate in value with the passage of time, while money does not. Consequently, all that is necessary to cure the hoarding instinct is to make money automatically lose value with time—an object which he hoped to attain by a system of stamping. Gesell became so enamored of his scheme that he devoted the whole of his life to furthering it. By the time he died, in 1930, he was convinced that if his stamped money reforms were universally adopted, along with certain land reforms, there would no longer be any need for government or police force. A "League of Mothers" to collect rents and administer stamped money would suffice to regulate society!

Gesell's contribution to economic thinking was his emphasis upon the importance of the velocity of money. Almost alone among the money theorists of his time, he did not believe that increasing the volume of money in circulation was sufficient, in itself, to raise prices and restore prosperity. His weakness lay in his analysis of the reasons for hoarding. It is not true that all commodities lose value with time. Many of them—for instance, wines, books, pictures, jewelry—may even gain in value

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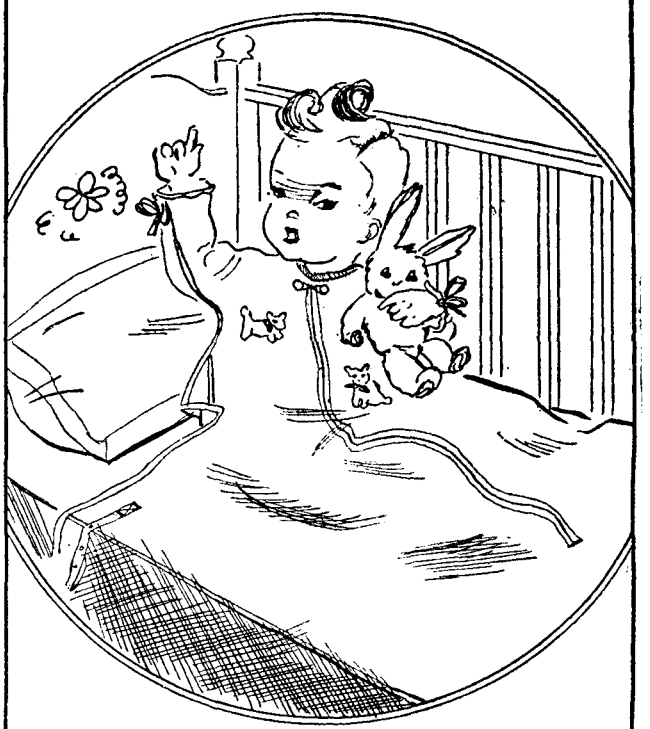

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with the years. Any such system of money depreciation as Gesell recommended would simply force the hoarding of such commodities, without in the least solving the basic problem of hoarding itself. Moreover, Gesell's theory is not an explanation of the business cycle at all, since it would hold just as true in good times as in bad. According to it, no one would ever buy anything except the minimum required to satisfy his daily needs.

Frederick Soddy is an English chemist who received the Nobel Prize for work in radio-activity in 1921. His approach to economics is that of a natural scientist, trying to apply the laws of conservation of matter and of energy in the economic field. In three books, "Wealth, Virtual Wealth and Debt," 1926, "Money Versus Man," 1931, and "The Role of Money," 1934, Soddy attacks our money and banking systems as being solely responsible for the economic maladjustments of our time by their interference with the natural laws of distribution. The ownership of money represents, according to Soddy, an equivalent abstention from the ownership of goods—the amount of such goods being termed, by him, "virtual wealth." Prices are the result of the relationship between the total amount of money in existence and the amount of this theoretical "virtual wealth." Now since the banking system has the power to increase the amount of money in existence (through the making of bank loans, and the corresponding increase in bank deposits which that operation entails) it is constantly disturbing this relationship and interfering with price levels, since presumably there is no corresponding change in "virtual wealth" to offset the increased money supply. Soddy's cure for this condition is to restore to the government full control over the supply of money. The government would give the banks "national money" in exchange for their various assets, thus providing them with 100% cash reserves. After that, further increases in money supply would come only from "national money" issue; decreases would come from taxation.

Americans will readily perceive in Soddy's ideas the basis for much American thinking, particularly of the Coughlin school. Like Gesell, Soddy grasped one important idea ahead of many of his contemporaries, i. e., the money-creating function of commercial banks. This is an all-important aspect of banking which is frequently not understood even by bankers themselves, and which has large social implications. The double weakness of Soddy's argument is the assumption that controlling the supply of money will suffice to control prices (a fallacy which we have seen Gesell avoided), and the assumption that the government is necessarily the best judge of the proper level of money supply. In view of the known history of almost every government in the world with regard to printing-press money and deficit spending, would it really be so terribly safe to give the government the unlimited right of issuing "national money," at no interest charge, whenever it saw fit? Whatever the abuses of commercial banking have been, at least the banks are under some obligation to keep solvent, which apparently governments are not.

Clifford Hugh Douglas is the third monetary reformer analyzed by Margaret Myers. Like Gesell and Soddy, he did not start out as an economist. Major Douglas was a British engineer, whose interest in economics dated from his observing the relatively small portion of the total expenses of an industrial plant which went into the weekly pay envelopes of employees and into profits. It seemed to Douglas, on the basis of his observation, that the cost of producing goods was always greater than the income which enabled people to buy the goods. That is the basic meaning of his famous A + B theorem, in which A represents wages and profits, and B the other costs of production. His cure for this state of affairs is for the government to make up this difference in purchasing power, either through direct subsidy or by the issue of "national dividend" currency. People would then have enough money to buy the output of industry at cost value plus profit, and there would be no more underconsumption, no more depression.

Douglas's theories seem to have taken tremendous hold on the popular imagination in certain countries. The Aberhart government in Alberta, for instance, came into power in 1935 on a "social credit" platform. Douglas has been called into consultation by the local parliaments in several parts of the British Empire, and his followers in England itself formed a political party (the "green shirt" movement there was suppressed in 1936, but the United Democrats continue to work along social credit lines). The element of truth in Douglas's argument seems to be that, frequently, there is a time lag between the placing of goods on the market and the ability of the public to buy them.

This lag comes, not from any "costs" which never appear in income (since all "costs" are "income" to somebody, eventually) but from changes in the *rate* of production as compared with the rate of the flow of income. In other words, the costs of one month may appear as income only several months later. If, in the meantime, there has been a radical increase in production, it may actually be impossible for the public to buy the increased production at its true cost. Douglas's error is in assuming that costs *always* exceed income. Such a condition would long since have resulted in the complete bogging down of the economic machine. The application of Douglas's theories would have much the same effect as a sudden huge increase in installment purchases—a temporary inflation of buying, followed by a return to the old level, with a burden of debt left over.

Margaret Myers ends her discussion of these three monetary theorists with two chapters which should be read by everyone who feels tempted by the apparent simplicity of current panaceas. The first of these, called "The Actual Experience," describes the results of experiments by governments and private groups in trying to adapt the ideas of Gesell, Soddy and Douglas to their local needs. While in one sense none of these experiments has been widespread enough to be really conclusive, still they all serve to show the enormous complications of trying to apply apparently simple principles even on a small scale.

The second of these chapters, "The Limitations of Monetary Management," is a short but very pungent exposition of the fallacies inherent in any attempt to control the economic machine through money management alone. Such attempts mainly come from confusing the notions of "money" and "purchasing power." No amount of control over the amount of money in circulation will force people to spend that money—and even if it could, there would still remain a huge number of transactions settled by barter and by credit, without any exchange of money at all. Moreover, such attempts ignore the qualitative differences in things. They assume that a given volume of money, or of credit, is desirable, without refer-

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ence to how that money or credit is actually being used. You might have a fantastic inflation of real estate values, for example, accompanied by a radical deflation in almost everything else. Finally, they are nearly all attempts to escape from real costs. Manipulation of money and credit can tend to make these costs press harder on one group than on another, but as this author explains, "the standard of living can be raised only by increasing the goods and services available for the enjoyment of consumers, not by changing the price tickets on those goods and services . . . money and credit are the servants, not the masters."

E. CARROLL SKINNER.

FICTION

Basilissa. John Masefield. Macmillan. $2.50.

THE story of the actress and courtesan Theodora who became Empress of the East is in itself one of those stories that can hardly be spoiled in the telling, for it has in it all the elements of the primitive success story told in the still more engaging terms of the romance that is the feminine version of the perennial gutter-to-the-throne saga. Masefield, as one would expect of the author of *Reynard the Fox,* does more than justice to the picturesque possibilities of such a theme, especially as regards dramatic story telling and rich and imaginative recreation of splendid setting. And it should be added that there is no touch in his pages of that more vulgar type of exploitation which such a theme might evoke from taste less sure than his. Indeed, that taste is the surer because it is grounded in a large and un-self-conscious humanity. Next to the brilliant pictures of theatre, market place, and palace and seashore, the great charm of the book lies in the sympathy with which the author enters into a wide variety of human types and points of view. It is that which makes these people of long ago, from the ward politician to the patriarch, so convincing. Indeed, one wonders if the process of sympathetic presentation of each man from his own point of view has not been carried at least to too great an extreme of romantic idealization. There is something almost dream-like about the way in which Theodora comes to dominate the mind of Justinian. This central romanticism is partly redeemed by the author's dramatization of the uncertainty and weakness behind the façade of the world of power. But even this perception of the commonplaceness of splendor serves to heighten the too easy triumph of even so remarkable a person as Theodora.

But for all the limitations of the highly personal romance, the story is a lovely thing. The evocative power of Mr. Masefield's rich and easy prose was never better shown than in the descriptions of Macedonia in the Psyche Ballet, or the midnight meeting in which the troubled Prince seeks the counsel of a fellow disciple of the saintly heretic Timotheus. There is a rare lucidity in the splendor of detail that gives these pictures of life at Constantinople an immediacy and a freshness usually lacking in the reconstruction of Byzantine magnificence. And though the incidental issues are not often pursued to any very profound conclusions, the very raising of them gives the picture a suggestiveness beyond its surface loveliness. The result is in no sense a great historical romance, but a thoroughly delightful and engaging glimpse of a world too often buried under the jewelled splendor of its own mosaic-like luxuriousness.

HELEN C. WHITE.

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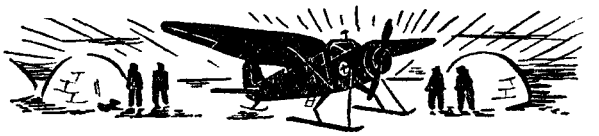

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The Bright Pavilions. Hugh Walpole. Doubleday. $2.50.

THE fifth in a series of historical romances about the Herries family, and one of the best novels Hugh Walpole has written, this is the story of Nicholas and Robin Herries, during the stormy years between 1569 and 1603—a violent, virile period of brutality, tragedy, courage and glory in England. Two of the most tragic and glorious events of these years form an integral part of the narrative—the martyrdom of Edmund Campion, the execution of Mary, Queen of Scots.

One theme in "Bright Pavilions" is the relationship between two brothers who are competely devoted to one another and yet totally different in personality, ability and destiny. On another plane it is the story of the development of Robin Herries from a young man, who feared physical pain and especially dreaded the rack, to a mature person who, in the torture chamber found "that he had, at last, overridden the two fears of his life—one the fear of physical pain, the other, that he would never be resolute enough to take definite action." The action which he had taken and which was the cause of his torture and death was to conceal and aid in the escape of a Catholic priest.

The position of Catholics in England during this period is handled by Mr. Walpole with great understanding and sympathy. He makes one feel what it means—today as well as in the sixteenth century—to have the grace of Catholic faith in a country where Catholicism is persecuted.

RUTH BYRNS.

HISTORY

The Tragedy of German-America. John A. Hawgood. Putnam. $3.00.

THE English author, a Ph.D. from Heidelberg and a research fellow of the Rockefeller Foundation, tells the story of the German immigrants in the United States from the beginning of the nineteenth century till our days. After the informative works by Kapp (New York, 1857) and Faust (N. Y., 1909) the elementary facts and many details about the German-Americans are known. Here is an interpretation.

Germans during the first half of the nineteenth century settled mainly in certain selected areas, wherein they could, by weight of numbers, establish and maintain themselves as a predominating element. But these settlements, mostly in Illinois, Missouri, Texas and Wisconsin, though economically successful, were unable to keep politically independent of interference by outside influence. The stubborn German settlements were submitted to Americanization, a process aided by the mentality of the new immigrants, the exiles of the German revolution of 1848, most of whom declined to build new Germanies in America, but aimed at assimilating the American style of life. This new period appears to Hawgood as the hyphenated German-American period of political assimilation and cultural preservation. To me the situation of the German-Americans was not so peculiarly differentiated from that of other national groups which tried to remain faithful to their old customs and their native language, to their habits and to their songs. The Italo-Americans of Mulberry Street are not less conservative than any generation of German settlers. A great part of the Irish, Jewish and Slavic immigrants live often for some generations in a world of compromise between the influences of the past and the Anglo-American world. As a matter of fact naturalization was much more frequent among German-Americans than among other national minorities, and German-American contribution to the American army was higher than their percentage of inhabitants. Karl Schurz, who is more of a typical German-American than Hawgood is willing to admit, gives their point of view by claiming that in preserving their cultural heritage and their mother tongue the Americans of German stock do not become less patriotic, but only more profoundly educated.

In 1917 realization that a state of war existed between America and Germany came as a bitter shock to German-Americans. But would French-Americans have reacted differently in the case of war between France and America? I do not think that the war hysteria brought the sudden change in the German-American attitude which Hawgood claims. It was not the German position in America which changed, but American impartiality towards their German compatriots. After the war Americans of German descent did not abandon their German interests and sympathies. The *N. Y. Staatszeitung* has remained till today the most widely distributed foreign language newspaper in America. The attempt of the Bund and other nazi organizations to terrorize Americans of German stock into a political unit has failed completely. Most Americans of German descent are proud of their cultural heritage, but are Americans as patriotic as those of any other population group.

C. O. CLEVELAND.

PHILOSOPHY

Machiavelli. Count Carlo Sforza—Kant. Julien Benda. —Confucius. Alfred Doeblin. The Living Thoughts Series. Longmans. Each $1.25.

IN an essay which effectively sidesteps the basic aspects of the issue involved, Count Sforza introduces the reader to his choice of passages from the writings of Machiavelli and at the same time voices his admiration of the doctrines they contain. He sees in Machiavelli an unjustly maligned figure, who, far from being a spiritual progenitor of the modern totalitarian state, was the first framer of a true doctrine of national patriotism. And what of *The Prince,* with its suave advocacy of political dishonesty and its pleasant invitation to princes "to know how to resort to evil if necessity demands it"? An off-hour production, maintains Count Sforza, ("though wise and brilliant"). Because of Sforza's position in world affairs, his predilection for the views of Machiavelli may prove to be of practical importance. A former Foreign Minister of Italy, the present day leader of Italian opposition to fascism, and a friend of Winston Churchill and Franklin D. Roosevelt, Count Carlo Sforza is potentially a major figure in post-war Italian politics.

Without neglecting the epistemological side of Kant's philosophy, the author emphasizes, both in the selections he makes and in the introductory essay he writes, what appears to him to be the particularly worthy aspects of Kant's ethical conceptions. He calls special attention to Kant's insistence upon the intrinsic value of the human person. Men must always be thought of and treated as ends in themselves, never as mere means. Even the state should serve a primarily human end. Mr. Benda points out that unlike many philosophers who come after him, Kant envisages the ideal political situation as one in which a number of free and autonomous nations exist

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side by side and deal with each other honestly and with mutual confidence, in such wise that all together come to constitute one great State of the human race.

It is to the credit of Arthur Doeblin that he has provided the student of Confucius with a first principle. Confucius, he tells us, believed that man is by nature good. Armed with this principle at the beginning, the Occidental reader will be able to make more of the exotic and repetitious writings of the Chinese moralist than would otherwise be the case. DAVID DALRYMPLE.

RELIGION

The Mystery of Faith. Maurice de la Taille, S.J. S. & W. $3.50.

FATHER DE LA TAILLE'S *"Mysterium Fidei,"* published in 1919 in Latin, was at once a landmark and a sensation. It dealt exhaustively with the theology of the Holy Eucharist as sacrifice and sacrament and may well be described as the dogmatic Magna Charta of the liturgical movement. The author's extraordinary familiarity with the writings of doctors and theologians of all ages, the clarity of his thought, his wonderful power of synthesis, enabled him to treat his subject so that one can hardly imagine there being anything more to be said.

Stated as briefly as possible, the essentials of de la Taille's thesis are as follows: Our Lord at the Last Supper, by the twofold consecration and changing of the bread and wine into His Body and Blood, symbolized His death to come and made a solemn and liturgical offering or *oblation* of Himself as Victim. The Supper was thus an integral part of the one sacrifice completed on Calvary by the slaying or *immolation* at the hands of the executioners. The divine acceptance was shown in the Resurrection, but Christ remains a Victim, eternally pleading, since His Ascension, for the sins of man, by His presence at the Father's right hand. The Mass is a true sacrifice, not because of any *real* immolation, but because, by the same symbolic slaying which He instituted we make a real *oblation* of the Victim slain once and for all. *"Mysterium Fidei,"* though enthusiastically received by many theologians, was violently attacked by some, because it denied, (1) that the Last Supper was a *complete* sacrifice, and affirmed (2) that there was not any *real* slaying in the Mass. Its author was even accused of defending the "bare commemoration" condemned by the Council of Trent, "which," as he remarked elsewhere, "saving the word, is a charge of heresy." The Church, however, has not taken sides in the controversy. It seems to many that the views of Father de la Taille's critics come from an exaggerated reaction to the Protestant denial of the sacrificial character both of the Supper and of the Mass.

The present volume is an admirable translation of Book I of the *"Mysterium Fidei"* and treats of The Sacrifice of Our Lord, that is of the Last Supper and of Calvary. It is theological reading of the most formal and technical sort and those who wish to study its substance in a form more adapted to the lay reader will find it in the author's volume of essays called "The Mystery of Faith and Human Opinion," published in 1930. Yet it is to be hoped that sufficient readers will be found for this complete English rendering to justify the publication of the other two parts of a monumental and epoch-making work.

T. LAWRASON RIGGS.

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The Inner Forum

THE Catholic Bureau of Inter-American Collaboration of Pax Romana, international Catholic student federation, has announced that 18 Catholic colleges and universities in the United States have made scholarships available for students from Latin America. The institutions collaborating on this aspect of the Pan-American program include Carroll College of Helena, Mont.; Catholic College of Oklahoma, Guthrie; University of Dayton; University of Detroit; Duchesne College of Omaha; Fordham University; St. Francis College of Loretto, Pa.; St. Joseph's College and Military Academy of Hays, Kan.; Marquette University; St. Mary's College of Winona, Minn.; St. Mary's University of San Antonio, Tex.; Nazareth College of Rochester, N. Y.; the University of Notre Dame; Providence College of Providence, R. I.; Regis College of Denver, Colo.; Seton Hill College of Greensburg, Pa.; the College of St. Teresa of Winona, Minn., and Webster College of Webster Groves, Mo.

This bureau was set up at the eighteenth international congress of Pax Romana, which held sessions at the Catholic University at Washington and Fordham University, New York, just as war was breaking out in September, 1939. Its aim is to enable the national university federations of North, Central and South America to make special efforts toward inter-American collaboration in addition to their customary cooperation with national federations elsewhere through normal Pax Romana channels. It is contemplated that the bureau will have offices in each of the 22 Americas.

So far the Catholic Bureau of Inter-American Collaboration is reported to have made the most progress in the United States. Reverend William Feree, S. M., of the Washington office of Pax Romana, was commissioned by the delegates at the last Congress to take the initiative in this field. Considerable progress is reported from Canada, Chile, Colombia, Cuba and Uruguay. In addition to scholarships the bureau's activities will include exchanges, tours, university directories and special facilities for research.

CONTRIBUTORS

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